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1238-14

A  
DISCOURSE  
ON  
COFFEE:

ITS  
*Description and Vertues.*

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*Written in Latin by Faustus Nairo-  
nus Banefius, a Maronite.*

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LONDON:

Printed by Geo. James, for ABEL  
ROPER; and sold by John Morphew  
near Stationers-Hall. 1710.

A  
DISCOURSE  
ON  
COFFEE:

ITS



Written in Latin by Laurentius Martini  
his Discourse, a Translation.

LONDON:

Printed by Geo. Smith for A. and  
R. Roberts; and sold by John Johnson  
near Stationers-Hall. 1710.

TO  
Doctor WILLIAM COLE, Fellow of the Col-  
lege of Physicians, London.

S I R,

THE following Translation was made  
at the Instance of some of the Fair  
Sex; who being great Lovers of  
Coffee, were willing to read an Author who  
wrote so much in its Commendation. You,  
according to your usual Candour, were so  
obliging as to peruse, compare it with the  
Original, and correct it, and thereby en-  
courag'd its Publication; and the Counte-  
nance you have given it, has brought the  
farther Trouble upon you of patronizing  
this Performance, if it may merit such a  
Name.

The Author was, as you find in his  
Book, a *Maronite*, and travel'd over the  
Country where it grows, and was living at  
*Rome* (where he printed his Book) some  
few Years after the Restauration, in a fair  
Character with the Learned there; but  
whether this noble Drug has all those Ver-  
tues he attributes to it, or whether it has  
not more Energy and Efficacy in the *Eastern*  
Countries, than here in the *Western*, must  
be left to that Celebrated College, of which  
you are so very worthy and learned a Mem-  
ber. And now, according to the Mode of  
Dedications, I have a fair Handle of launch-  
ing out into your Panegyrick, but as I have



## DEDICATION.

not sufficient Ability to perform it, so that Province is now needless, being done by a Hand infinitely better; your own most excellent and elaborate Writings have appriz'd the Learned World of your great Erudition and Knowledge in the Faculty, which a long and fortunate Practice and Experience has render'd consummate.

When I had the Honour to wait on you, I remember, in our Conversation, you said you had drank this Liquor for Fifty Years and upwards, with great Pleasure and Satisfaction, and I heartily wish the same to all that are Admirers of so wholesome, so agreeable, and so divertive an Amusement.

I thought it not amiss to add, at the end, the Account given of this Shrub and Berry in the Transactions of the Royal Society, and to prefix, before this Version, a Cut of the Branch, brought from *Arabia Felix* by Mr. *Clyve*, which is to be seen in that noble Collection of Rarities, made by that Great Naturalist and Learned Physician, Doctor *Stoane*.

I have nothing more to add, but that you would vouchsafe this little Trifle your Protection, and pardon this Address from him, who is, with very great Respect,

SIR,

Your very humble Servant

C. B.

Sept. 27. 1710.



## The Author's Dedication.

To his Eminence Signior John Nicholas, Cardinal De Comitibus.

Augustus Naironus Banefius, & Maronite, wisheth Prosperity.

After having spent my Time, Most Eminent Prince, ever since the Year 1650, in travelling over all the Eastern Countries, where my Curiosity led me, amongst other Matters, to take Notice of the Drink call'd Cabue or Cafe; remarking diligently what fell under my own Observation as an Eye-Witness, what was imparted to me by others, and what I learn'd from Experience: I venture here to publish, in a few Lines, these my Remarks and Observations; and could not but make a most humble Offering of them to your Eminence, who, in the Course of all your great Employments, with a general Applause, consult, as you have ever done, the publick Welfare. Vouchsafe, therefore, to accept of this little Present, design'd for the Preservation of your Health, which is not effected by the Quantity, but the Quality of the Drug; which were its Value never so little, will yet be enhanc'd and ennobl'd by the Patronage of so great a Prince.

Farewell.

The

The Author to the Reader.

CAFE, (this new Drink, now diffus'd over most Parts of Europe, particularly this City of Rome) having met with some Discouragement from the Report of such of the Inhabitants as were ignorant of its Qualities and good Effects, I have here undertaken, Courteous Reader, in this succinct Discourse, the Recommending the free Use of this Drink to you, since the Eastern Nations, no small Part of the Universe, have, and still experience its Wholsomeness and Vertues. For removing, therefore, all Doubts and Discouragement, I have laid before you, in these few Pages, the Properties ascrib'd to this Drink, with its great Efficacy in preserving Health, as it is approv'd by Experience, and the Authority of the Learned: And to the end I might be understood by every body, I have chosen a plain and vulgar Style and Expression. In the mean time, the Almighty be your Preserver.

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ERRATA.

PAG. 2. Line 3. read Qualities. P. 6. l. 22. dele when.  
P. 7. l. 11. r. Avicenna. P. 15. l. 27. r. Alibee, perhaps Ali Beg. P. 27. l. 8. dele will.



A  
DISCOURSE  
ON  
COFFEE:

ITS  
*Description and Vertues.*

SINCE the Divine Providence is always intent upon the Preservation of our Health, Welfare, and Safety, that all our Actions may tend to our Great Creator's Glory, and his Precepts may more readily be observ'd and obey'd; Whatever Vertues lie conceal'd in Stones, Minerals, Plants and Animals, by his immense Bounty and Munificence (they) are assign'd to our Use and Benefit. And because our greatest Study and most elaborate Search has

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( 2 )  
not been able to find out all the Wonders of Nature, all the occult Vertues and Properties of natural Beings, but, by his great Goodness, and ardent Love to us, Qualties long unknown have been discover'd, either by meer Accident, or taught us in a more wonderful Manner, by irrational Creatures, as the Use of *Dittany* for drawing Arrows, and such like Weapons, out of Wounds, was first shewn us by Deer, as *Matthiols* upon *Dioscorides's* 2d Book, observes : It being remark'd by Hunters, in the Island of *Candy*, that the wounded Deer, by eating this Herb, discharg'd the Arrows lodg'd in 'em.

The Vertues of *Celandine*, for Weakness in the Eyes, were first discover'd by Swallows, who (as *Polydore Virgil* relates in his 1st Book, and 21 Chap.) cured their young Ones sore Eyes, with that Plant; and subjoins, that the Wild Boar heals his Maladies with Ivy; the Weasel, in his Conflicts with the Adder, is indebted to Rue for his Cure; *Origanum* or Wild-Margoran is the Stork's Physick.

The Use of Letting Blood, in Diseases, was taught the Physicians by  
the

the *Hippopotamus*, a Horse that lives in the River Nile. This Creature being surfeited with over-much Feeding, betakes himself to the Shore, and having found a Reed sharpen'd for his Purpose, applies his Body to it, and wounds himself in a Vein in his Thigh, and having bled sufficient for his Ease and Cure, heals the Wound by drawing some slimy Mud over it. This is attested by *Polydore* and *Matthiolus*, in the before-cited Places.

The *Ibis*, a Bird bred only in Egypt, and not unlike a Stork, first shew'd us the Use of the Clyster, as *Pliny* informs us, in his 8th Book, and 27th Chap. Being accusom'd to purge itself by an Injection into the Vent, perform'd by its crooked Bill.

*Galen*, in his 11th Book concerning the Virtues of simple Medicines relates, that certain Reapers, after their day's Work, going to refresh themselves with some Wine they had left in an earthen Jugg in the Field, as they were filling out a Cup full, as they used to do, there dropt out of the Pot a dead Viper: Affrighted hereat, and fearing if they should drink any of this Wine, it might do

them Hurt, they chose rather to quench their Thirst with Water. It happen'd, as they were going away, they met with a poor Man troubled with an inveterate Leprosy, to whom, out of Pity and Compassion of his deplorable Condition, they gave some of the Wine, believing it better for him to die than live in such Misery. But as soon as he had drank of the Wine, he recover'd in a wonderful Manner. From hence came the Use of Viper-Wine, in curing these Diseases: This, as *Galen* adds, was Experience gotten by Chance.

Give me Leave to tell you, that the Drinking the Liquor call'd *Cabue* or *Café* was as much a Proof of fortuitous Experience as the former Case, as the Narrative following will make appear.

A certain Person that look'd after Camels, or, as others report it, Goats, (this is the common Tradition amongst the *Eastern* People) complain'd to the Religious of a certain Monastery in the Kingdom of *Ayaman*, that is *Arabia Felix*, that his Herds twice or thrice a Week, not only kept awake all Night long, but spent it in frisk-  
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


ing and dancing in an unusual Manner. The Prior of the Monastery, led by his Curiosity, and weighing the Matter, believ'd this must happen from the Food of these Creatures: Marking, therefore, diligently, that very Night, in Company with one of his Monks, the very Place where the Goats or Camels pastur'd, when they danc'd, found there certain Shrubs or Bushes, on the Fruit or rather Berries of which they fed. He resolv'd to try the Vertues of these Berries himself; thereupon, boiling them in Water, and drinking thereof, he found by Experience, it kept him awake in the Night. Hence it happen'd, that he enjoyn'd his Monastery the daily Use of it, for this procuring Watchfulness made them more readily and surely attend their Devotions which they were obliged to perform in the Night. When, by this frequent Use of it, they daily experienced its Wholsomeness, and how effectually it conduc'd to the preserving them in perfect Health, the Drink grew in Request throughout the whole Kingdom, and in Progress of time, other Nations and Provinces of the *East* fell into the  
the

the Use of it. Thus by a meer Accident, and the great and wonderful Providence of the Almighty, the Fame of its Wholsomness spread itself more and more, even to the *Western Parts*, more especially those of *Europe*.

The *Turks* themselves are generally wont to own, that these Monks were the first Inventors of this Liquor, and had the first Hint of it from Goats or Camels: In a Sort of Thankfulness and Gratitude to these Monks, the *Turks* that fill you this Liquor are used to pray for them, having set and peculiar daily Oraisons for *Sciadli* and *Aidrus*, which they believe are the Names of the Monks before-mention'd.

There is found great Plenty of this Shrub in *Arabia Felix*, where it bears a Berry somewhat like the Cacao, but when cleft along the Middle like a Date-stone, and having Two distinct Berries in every Shell or Husk. This Fruit has Two Names, one is the Name of the Berry, the other of the Drink made of it: The Berry is call'd *Ban* and *Ben*, *Bon* and *Bun*, because the *Arabians* who use no Letters but Conso-

Consonants, write  with a *Tefdid* over the Letter *n*, which in Pronunciation has the Power of doubling that Letter over which it (the *Tefdid*) is plac'd, and is read as it were with *nn*, in this Manner *Bnn*. Over these Consonants each of the said Vowels may equally be placed, thence some read it *Ban* and *Ben*, others of the Eastern People *Bon*, others, as *Alpinus*, *Bun*, or, as *Cotovicus* and *Avicenna*, *Bunch*; as shall be shewn hereafter in its proper Place.

After the Berries are reduced to Powder, and boil'd in Water, they take the Name of *Cabue* or *Cafe*; in like Manner Wheat, after it is ground, is no longer call'd Wheat, but Meal or Flower: Drink press'd from Grapes is call'd Wine, and not Grapes, tho' it be nothing but Grapes squeez'd. Thus by the Word *Cafe* the Berry is not to be meant, but the Liquor or Drink made of it.

There are Two Sorts of Berries, the one is whitish, the other of a darkish Citron Colour tending towards a green, and this is the better and more preferable, producing when its Liquor boils,



boils, a great deal of Oiliness swimming on the Top. *Avicenna* takes Notice of both these sorts in his 1st Book and 2d Tract, as shall appear hereafter. It has two Coats or Shells, the first, which is the outer, black, the second and inner, white: The Manner of preparing the Drink from it, is thus.

This Seed or Berry ought first to be reduced into Powder, and that it may be easier done, it must be scorcht (or roasted) by the Fire a little, till it turns to a darkish Violet Colour; for if it be too much dry'd, it will have no Strength nor Vertue; wherefore to prevent its Burning, it must be often stirr'd about, and immediately ground fine in a Mill, or pound'd in a Marble Mortar with a wooden Pestle, and being sifted, must be put in boiling Water in a Tin or Pewter Pot, such a one as the *Italians* call *Cucumo*; or in an earthen Pot well glaz'd, or, as the Way is in *Egypt*, in a Stone Jug hollow'd with Art. And by reason that as soon as the Powder is pour'd into the boiling Liquor, it will be apt to run over, the Pot must be remov'd from the Fire, and set close to it again,

gain, backwards and forwards 3 or 4 times, till the Powder is thoroughly hot and mixt with the Liquor, then when it has boil'd up a little, it's drunk thus boiling hot, or rather sipp'd up in little earthen Cups, throwing away the Sediment that falls to the Bottom of the Cups.

The *Eastern* People do not drink it fasting, believing that in such Case it breeds Choler; but when they drink it in a Morning, they first eat a Bit of Bread or something of that Nature.

As for the Quantity of Powder to be put into the Liquor, I find no certain Rule; but generally to three Pints of Water, they put two Ounces of Powder; and the Grounds, with the Addition of a little fresh Powder, may serve again the day following.

'Tis about a \* hundred Years ago, since this Drink began to be more frequently made use of in *Egypt*, as may be collected from those Authors as have written of the Manners, Meats and Drinks of the *Turks*. Such as liv'd before that time, in reckoning up the different Drinks of that People,

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\* Note, this Author wrote about 60 Years ago.

ple, make no Manner of Mention of *Café*, as may be seen in *Ludovicus Bassanus* who wrote in the Year 1545, in *John Anthony Menavimus* in the Year 1548, and in *Francis Sansovinus* in his 1st and 3d Book of *Turkish Histories* in the Year 1563. They enumerate only three *Turkish Drinks*; viz. *Sorbet*, made of Water, Sugar, and Lemons; *Scidsaph*, made of Honey, and Raisins mixt with Water; *Pechmez*, made of New-Wine boil'd up with Water.

But *Jacob Cotovicus* of *Utrecht* in his *Travels to Jerusalem* in the Year 1598, after mentioning the three last recited Drinks, has an accurate Dissertation on the fourth, which is *Café*, as hereafter shall be shewn.

I shall proceed to give an Account of the several Opinions and Sentiments of Authors concerning this Drink, its Qualities, Effects, and Vertues.

*Alpinus* cites *Avicenna* as taking Notice of this Seed, but mentions not whereabouts; But I am persuaded that *Bunch*, of which he discourses in his 1st Book, Tract the 2d, is this very Seed or Berry we now treat of; by reason it is call'd *Bunch* amongst the  
*Arabians,*



*Arabians*, as *Jacob Cotevicius* remarks in  
 the 7th Chap. of his Travels to *Je-*  
*rusalem*, where, speaking of this Drink,  
 he tells us, "*Cabua*, or as others will  
 " have it, *Bunnu* or *Bunch*. Secondly,  
 For that this *Bunch* of *Avicenna* has  
 the same Qualities and Vertues as are  
 ascrib'd to this Berry, and is likewise  
 found in the same Country, viz. in  
*Ayaman* or *Arabia Felix*; for thus he  
 has it in the above-cited Place. " What  
 " is *Bunch*? It is a thing brought  
 " from *Jamen*, and, as some say, falls,  
 " when it is ripe, from the Roots of  
 " *Anagailen*. It's Choice ——— That  
 " of Citron Colour, that is light and  
 " well scented is best, the whitish and  
 " heavier Sort is not good. Its Na-  
 " ture ——— It is hot and dry in the  
 " first Degree, some will have it cold  
 " in the first Degree. Its Operati-  
 " ons and Qualities ——— It comforts  
 " and strengthens the Limbs and Mem-  
 " bers of the Body. As a Cosme-  
 " tick ——— It cleanses and mundifies  
 " the Skin, and dries up moist Hu-  
 " mours; makes the whole body well  
 " scented, and takes away Smells a-  
 " rising

“ rising from depilatory Medicaments.

“ The Parts it nourishes — It is

“ good for the Stomach.

*John Veslingius* seems of the same Opinion, in his Annotations upon the *Bon* of *Alpinus*, “ Chap. 16. This, “ says he, is believ’d to be the *Bunch* “ of *Avicenna*.

But it may be objected, that this Fruit, Seed, or Berry, grows not on Roots, but Shrubs or Bushes, and therefore, that this *Bunch* of *Avicenna*, which, he says, is gather’d from the Roots of *Anagailen*, does not agree with this *Bon* we are now discoursing of.

For solving this Difficulty, we are to take Notice, that the *Arabick* Text of *Avicenna*, from which the *Latin* Version is taken, has a double Meaning. For, in the *Arabick* Text we are not to read *Anagailen*, but *Am Gailan* in Two Words, and not in one Word, as the *Latin* Version has it; Now as *Am* in *Arabick* signifies Or, therefore this Quotation out of *Avicenna* may be thus explicated; *Bunch* is a Thing brought from *Jamen*, some say, from Roots, or from *Gailan*,

*Gailan*, which may possibly be the Name of some Shrub in that Country.

Secondly, *Am Gailan*, tho' in Two Words, may be the Name of some Shrub, as *Anthony Giggeius* in his *Arabic Lexicon* will have it; And tho' we read it, *Bunch* is from the Roots of *Am Gailan*, we are by no means to understand, that the Fruit is from the Roots, but from the Shrub call'd *Am Gailan*: For, were it from the Roots, it would not immediately follow, when it is ripe, it falls: For, when it is said to fall, it presupposes, it must be from above, and therefore from a Bush or Shrub, and not from Roots in the Ground. These Berries are gather'd indeed, and will fall of themselves, when full ripe and dry. Nevertheless, whatever *Avicenna's* Opinion be in this Place, whether this Fruit be from Roots or Bushes, he recounts it only as Hearsay, as appears by his Expression, *Some say*, and not a thing of his own Knowledge.

Now the before-mention'd *Jacob Cotovicus* tells us in the End of the 7th Chap. of his Travels, That besides



fides the Liquors mention'd. " They  
 " make Use of a certain daily Drink  
 " call'd by the *Arabians Cabua*, by  
 " the *Italians Cava*: 'Tis a Liquor  
 " black as Ink, in Taste bitter, boil'd  
 " with the Seed of a Plant (call'd *Ca-*  
 " *bua*, or, as others say, *Bunne* or  
 " *Bunchi*, growing very plentifully  
 " in *Egypt*: ) It's reported to be good  
 " for the Stomach, to corroborate the  
 " Brain, and to expel noxious Hu-  
 " mours. This Seed being first ground  
 " in a Mill, or powder'd in a Mor-  
 " tar, is boil'd in Water much-what  
 " in the Manner following. They  
 " mix a Pound and a half of Powder  
 " in 20 Pound (10 Quarts) of Water,  
 " this they suffer to boil away to  
 " five Quarts, and drink it boiling  
 " hot, in *China* or *Porcellane* Dishes,  
 " sipping and drinking to one ano-  
 " ther, and are so long a doing it,  
 " that sometimes they scarce drink  
 " up a Dish full in an Hour, which,  
 " they say, they do on purpose, that  
 " they may not drink the Grounds,  
 " which, by little and little, sink to  
 " the Bottom, and which, when they  
 " have drank the Liquor, they throw  
 " away

" away out of their Cups, as being  
 " good for nothing. Many there are  
 " of the Common People, that in the  
 " Morning walk about the Exchan-  
 " ges, Markets, and other publick  
 " Places of Resort, carrying this Drink  
 " about to sell, and keeping it hot  
 " with little Stoves contriv'd under  
 " their Pots, pouring it out to such  
 " as call for it, and never proffering  
 " it but very hot. Nor is it a Dis-  
 " credit to any one, be his Circum-  
 " stance or Religion what it will, to  
 " drink it in publick. Great Num-  
 " bers flock continually to their pub-  
 " lick Houses to drink this Liquor,  
 " (which they are extreme fond of)  
 " and discourse the Time away.

What this Author tells us of boiling  
 the Liquor half away, is not observ'd  
 now-a-days; it's sufficient, if you suf-  
 fer it to boil up a little with the  
 Powder.

Prosper Alpini, a Physician of Ve-  
 nice, in his Book of the Plants of E-  
 gypt, Chap. 16. relates thus, " I saw  
 " a Tree in *Alibee* the *Turks* Garden,  
 " a Draught of which I here present  
 " you, on which grow those Seeds  
 " com-

“ commonly call'd *Bon* or *Ban*; of  
 “ these they make a Decoction, com-  
 “ monly drank by the *Egyptians*  
 “ and *Arabians* instead of Wine,  
 “ and sold in their Publick Houses  
 “ as Wine is with us; they call it  
 “ *Cahua*. These Seeds are brought  
 “ out of *Arabia Felix*. The Tree,  
 “ which I was telling you, I saw,  
 “ is like the \* *Euonymus*, but has a  
 “ Leaf thicker and harsher, of a green-  
 “ er Colour, and is an Ever-green.  
 “ The Use of this Seed is well known  
 “ to all People; With it they pre-  
 “ pare the Decoction I spoke of; how  
 “ they order it I have told you else-  
 “ where. They use it for strengthen-  
 “ ing a cold Stomach, and helping  
 “ Concoction, for removing Obstru-  
 “ ctions in the Bowels; In cold Tu-  
 “ mors of the Liver and Spleen, and  
 “ Old Obstructions, its Vertue has  
 “ been experienc'd with great Suc-  
 “ cess; As for the *Matrix* or Womb,

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\* The *Euonymus* is by our Botanists call'd the  
 Spindle-tree or Prick-wood; but 'tis believ'd, it is not  
*Alpinus's Euonymus*.



" it warms and comforts it, dispersing  
 " all Obstructions: Upon this Account,  
 " it is constantly drank by the *Egyptian*  
 " and *Arabian* Women in their  
 " Periodical Visits always, which it  
 " is found to facilitate, and to pro-  
 " voke when deficient. It is very  
 " convenient to drink this Decoction  
 " for several days together after those  
 " Purgations. *Avicenna* takes Notice  
 " of this Seed, and assigns it the same  
 " or like Uses I have mention'd, ma-  
 " king it Hot in the Third, and Dry  
 " in the Second Degree, which seems  
 " scarce credible, since it tastes sweet  
 " with a little Bitterness, and has no  
 " manner of Acrimony or Tartness.  
 " He, nevertheless, informs us of its  
 " Efficacy in Obstructions of the Bow-  
 " els, and cold Tumours of the Li-  
 " vor or Spleen, but, says it is some-  
 " thing nauseous to the Stomach, and  
 " purges away Phlegm. Many more  
 " are the Vertues of this Seed, as I  
 " learn'd from the daily Experience  
 " of the *Egyptians*. This is the Tree  
 " I saw some Years ago at *Grand*  
 " *Cairo*.

*John Veslingius* in his Notes on this 16th Chapter of *Alpinus*, thinks this *Bon* is the *Bunch* of *Avicenna*, and I should be apt to believe *Bon* and *Bunch* the same, but that this Citation of *Alpinus* agrees not with *Avicenna's Bunch*: For *Alpinus* declares it to be *Avicenna's* Opinion, That this Seed is Hot in the Third, and Dry in the Second Degree: Now, *Avicenna* speaking of *Bunch*, as I hinted before, makes it Hot and Dry in the First, and, as some conceive, Cold in the First. Hence it is plain, that *Alpinus* in this Citation of *Avicenna*, means not *Bunch*, but some other Seed unknown to me, which I cannot find out, *Alpinus* not citing the Place in *Avicenna*.

*John Bauhinus*, in his History of Plants, Book the 8th, Chapter 21. mentions the *Calaf* or *Ban* of *Alpinus*, which some have imagin'd to be this Fruit *Bon*. But there is no Ground for this Assertion; for *Alpinus* distinguishes between the *Calaf* or *Ban*, and *Bon* the Fruit. For he discourses of the First in his 15th Chapter, and of the other in his 16th, which may likewise be inferr'd from what follows;

lows ; for the foremention'd Author cites *Bellun*, who, in his Interpretation of *Arabick* Words, says this Bush does not bear Fruit, but only Flowers, from which *Alpinus* said they distill'd a Water called *Macalef*. Hence it's plain, that the *Calaf* or *Ban* mention'd by *Bauhinus* is not the *Bon* ; for this bears Fruit, and not Flowers only, as we have demonstrated.

*Peter de la Valle*, equally famous for his Nobility, and the accurate Account he gives us of his Travels, in his 3d Letter from *Constantinople*, of the 7th of *February*, 1615, reckons, amongst the Drinks of *Turky*, *Cabue*, and says it is very wholesome ; that it helps Digestion, strengthens the Stomach, and stops Rhumes. If drank after Supper, it keeps one waking, and is, therefore, good for those that study late.

*Dominick Magrus*, a *Maltese*, in a Letter to his Eminence Cardinal *Branaccio*, discoursing of *Café*, after having describ'd the Berry, gives his Opinion of its Quality and Vertues, in this manner, *viz.* That it is naturally Hot and Dry, and, therefore, corroborates



roborates the Stomach, promotes Concoction, if taken an Hour after Meals ; is good for Rhumes, and wonderfully eases Pains of the Head, prevents Sleeping, good, therefore, for such as study much ; preserves Chastity, restrains inordinate Venery, and is better in Winter than in Summer, and more efficacious without the Coat or Husk. The *Eastern* Nations drink it at all times, even at their Meals, like Wine. Whoever uses it, will find himself benefited thereby extremely. It may be taken freely Four times a Week, having never been heard to hurt any body. — And a little after, he adds, — It takes away Obstructions and Oppilations, and Experience teaches us its carrying off Rhumatick Defluxions, and other Infirmities proceeding from the Livor ; all this it operates, without prejudicing the Stomach. The *Turks*, therefore, generally speaking, are never troubled with Rhumes, Tooth-ach, Gout, nor the like Distempers.

The same Author produces a Letter, written by a certain Physician from

from *Constantinople* to a Gentleman of  
 \* *Ragusa*, in which are recounted the  
 following several Properties and Ef-  
 fects of this Drink.

It is good, says he, for Women in  
 their Periodical Visits, and gives the  
 Skin a most lovely Colour, causes a  
 Liveliness in the Eyes, and Sprightli-  
 ness and Vigour in all the Parts of the  
 Body. It is good in the Piles and  
 Bloody-Fluxes, and for Travellers,  
 who, by making Use of this Drink,  
 the better undergo the Fatigues of  
 their Journeys, and the Want of other  
 Drink; It keeps them likewise awake  
 in the Night, when they are necessi-  
 tated to travel at that Season: It is  
 good in the Pains of the Gout, pro-  
 vokes the Visits, and restrains an O-  
 verflux: And this too, notwithstand-  
 ing its Effects seem to contradict each  
 other, for, how can Want of Sleep  
 that increases all manner of other  
 Pains, lessen those of the Gout: Thirst  
 is moderated by any Moisture, and  
 Watchfulness is maintain'd by any

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\* *Epidaurus* is both a City in the Morea call'd  
*Esculapio*, and also *Ragusa* in Dalmatia.

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thing Dry, and yet, he says, he experimented often these Two contrary Effects. Then he adds, how it removes Oppilations in all Humours, and hinders the Rising of Vapours from the Stomach to the Head; and concludes, that it should be taken plain, without Sugar, of which Opinion we find *Dominick Magrus* aforemention'd in his Letter.

In an Account of this Drink, printed first at *London*, and afterwards at *Genoa* and *Florence*, and this very Year at *Rome*, we read that this Berry is Cold and Dry, and tho' it be a Dryer, yet that it does not heat nor inflame; that it helps Digestion, and enlivens the Spirits. That the Steam of it is good for Diseases of the Eyes, and suppresses internal Fumes, and consequently, Pains of the Head; that it stops Rhumatick Defluxions distilling from the Head into the Stomach, preserves a Man from a Consumption, and removes the Cough that causes the Inflammation of the Lungs.

In *England* they are taught by Experience, that the Use of this Drink has done a great deal of Good, especially



cially in the Dropfy, the Gout, and another kind of Disease, which the *Engliff* call the Scurvy.

It is found, by Experience, to be more efficacious for Old People and Children, than any other Drying Diet. Drink, they being more subject to cold Humours.

It is good for Women with Child, to enable them to go out their Time well, as also for such as have wanted, for three or four Months, the Benefit of Nature.

It is good for the Spleen, *Flatul*, Hypochondriack, Windy Distempers; and others of like Nature.

It hinders Sleep, and, therefore, such as are not willing to watch, must forbear it after Supper.

It is observ'd, that in *Turky*, where they make Use of this Drink continually, they are not afflicted with the Stone, Gout, or Dropfy.

It neither loosens nor binds the Body.

It is good in the Palpitation of the Heart, and Sickness at Stomach, as *John Veslingius* asserts.

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These are the wholesome Qualities and Vertues of *Café*, as the aforementioned Authors assure us; some of which I myself experimented, when I travell'd over the *Eastern* Countries in the Year 1650. I found it mightily help'd Digestion, strengthen'd my Stomach, and enabled me to sit up, at Night, when I had Occasion.

Father *Lewis Giannini*, a Jesuite, and an Agent for the *French* King, has related wonderful Vertues of this Drink, and was happily one of the first that us'd it here at *Rome*; This enabled him, in his Old Age, to undergo the Fatigues of the Day, and to perform his Religious Duties in the Night; he has confess'd to me that he ow'd his great Health of Body to his drinking *Café*, and has very often advis'd me to it. He is still living in *France*, being 80 Years old.

I have been assur'd of the same Matter by *Anthony St. George*, a *Bolognese* Gentleman, a Friend of Cardinal *Bernardini Spada*, who found great Good by it, more especially in *Rhumatick* Defluxions, with which he was extremely troubled before he  
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made Use of that. He died at *Rome* at almost 70 Years of Age.

*Signior Innocentio*, of the illustrious *Roman* Family, surnam'd *De Comitibus*, Lieutenant-General of the Holy State, drank it often every Week in my Sight, for Digestion Sake : But it would not help other Calamities he had contracted in his glorious Expeditions in *Germany*, under the Emperors *Ferdinand* the Second, and the Third. As also in his defending *Dalmatia* in the sultry hot Season of the Year, against the *Turks*, those Enemies of the *Catholick* Religion. Broken and worn out with the continual Hardships of War, he died at *Rome* in his little more than Fortieth Year, much lamented by all *Europe*.

But how this Drink should come to have such different Vertues, whether they proceed from its hot and dry Quality, or its cold Quality, must be left to the Determination of the Physicians. But it must be observ'd, that the black Colour and bitterish Taste of this Drink, proceeds not naturally from it, but accidentally from

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the Scorching (or Roasting) of the Berry : For the Berry itself is white, and so grateful to the Taste, with a certain Sweetness, as that the least Bitterness can scarce be perceiv'd ; as you may see in that Passage of *Alpinus* I cited. For this reason, the *Eastern* People are of Opinion, That this Berry participates equally of hot and cold in this Manner. They believe the *Cortex* or Husk of the Berry is cold in Quality, but the Berry temperate, with a Tendency to Heat, which *Peter de la Valle* seems to insinuate in his third Letter from *Constantinople* quoted before, and *John Vessingius* in his Notes on the sixteenth Chapter of *Alpinus*, tell us, “ There is a different Harmony in what they call the  
 “ manifest Qualities of this Berry ;  
 “ for the *Cortex* or Husk partakes of  
 “ the cold with a greater Degree of  
 “ Dryness, but the Berry is moderately hot : The first has a certain  
 “ Tartness ; the other gently touches  
 “ the Tongue with a pleasing Bitterishness. Hence, it neither offends  
 “ the Stomach, tho’ drunk more plentifully

“tiffly, or hotter than ordinary ;  
 “provided it be moderately roasted,  
 “and pounded in a marble Mortar  
 “with a wooden Pestle. In the Sum-  
 “mer, a Decoction of the Husk may  
 “be administer’d with more Success  
 “in Fevers. But when cold and  
 “thick Juices will obstruct the Bo-  
 “wels, and common Ducts of the  
 “Body, a Decoction of the powder’d  
 “Berry is preferable ; not neglecting  
 “a Mixture of both upon Occa-  
 “sion.

This is made apparent from their  
 using in Summer, in *Egypt* and *Arabia*,  
 which are hot Countries, a Deco-  
 ction made of the Husks, pounded like  
 the Berries, and in Winter, that of  
 the Berries. In other Climates less  
 hot, as in *Syria*, as I myself have seen,  
 they make use of a Drink made of a  
 Mixture of the Husks and Berries in  
 the Summer, but not in Winter ; they  
 then forbear the Use of the Husks,  
 which is a certain Sign they are of a  
 colder Quality than the Berries.

*We owe, therefore, to the Almighty,  
 our Preserver, the greatest of Ac-  
 knowledgments; who is every Day  
 contriving Ways for keeping and  
 continuing us in Health and Wel-  
 fare; to whom be Praise and Glo-  
 ry for ever.*

*This is made apparent from their  
 being in Summer in Fruits and Berries  
 which are for Countering a Dose  
 given made of the Husks, powdered like  
 the Berries; and in Winter, that of  
 the Berries. In other Climates less  
 hot, as in Syria and Nile, have less;  
 they make use of a Drink made of a  
 Mixture of the Husks and Berries in  
 the Summer; but not in Winter; they  
 then forbear the Use of the Husks,  
 which is a certain Sign they are of a  
 colder Quality than the Berries.*



*It may not be amiss, to add, in this place, the Account that is given of the Coffee-Shrub, in the Philosophical Transactions for the Month of February 1693. N<sup>o</sup>. 208. Pag. 63. and 64. viz.*

**T**HE Figure, Description, and Account of the Coffee-shrub, which are hitherto publish'd; being in some Particulars defective, it was thought convenient to have them mended, by giving a Figure and Description of it, taken from a dry'd Branch brought from *Moha*, in *Arabia Felix*, by Mr. *Edward Clyve*, who as he was the first who has brought any of its Branches and Leaves into these Parts, he very frankly gave leave to take a Figure of it, and likewise imparted the other Particulars in this short Account, to oblige the Curious in these Matters.

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This Branch which was taken off a Tree seven or eight Foot high, is about five Foot long, and cover'd with a gray, almost smooth Bark: the Wood is white, and the Pith not very large; the Twigs are cover'd with a darker-colour'd very smooth Bark, and arise opposite to one another by Pairs, standing cross to one another, coming out of opposite Sides of the Branch; or the two Pairs next to one another, cutting each other at right Angles. After the same manner stand the Leaves on the Twigs, as the Twigs on the Branches, at sometimes an Inch, and sometimes two Inches Distance, each Pair of Leaves from the other: The Leaves have  $\frac{1}{2}$  Inch Foot-stalks, being about four Inches long, and two broad in the Middle, where broadest; whence they decrease to both Extremes, ending in a Point. They are smooth, whole, and without any Incisures on their Edges; somewhat like the Leaves of a Bay. The Fruit comes *exilis foliorum*, hanging or sticking to the Twig by  $\frac{1}{2}$  Inch long Strings or Foot-stalks, and sometimes 1, 2, or more

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at the same place. For, the Fruit and outward Husk, &c. they are already well describ'd by others, only it will not be amiss to give this farther Account of these Shrubs. That they are planted in *Arabia Fælix*, call'd *Jaman*, every where in a rich Ground or Mold in great Plenty, and that they are water'd in times of Drought, as other cultivated Vegetables there, by Artificial Channels from Rivers cut on purpose to nourish them; and that after 3, or 4, or more Years Bearing, the Inhabitants are forc'd to plant new Shrubs, because the old ones become not so fruitful after that time. It is likewise worth taking Notice, that in those Parts they dry them in the Sun, and afterwards take off the Husk of the Berries by means of Hand-Mills, as they do here the Husks of several Sorts of Grain, to fit them for Use; and that the *Arabians* themselves, in Summer Heats, use these Husks roasted after the Manner of Coffee-Berries, esteeming that Drink more cooling, it being sourish to the Taste.

F I N I S.





